



Library of the Theological Seminary.

PRINCETON, N. J.,

Green Fund

Division ~~4~~ I

Section ~~2~~ 7

Shelf.....

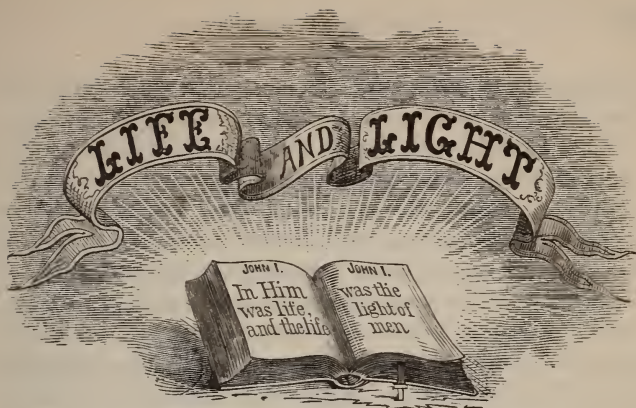
Number.....

6/25/78





Digitized by the Internet Archive
in 2015



FOR WOMAN.

VOL. III.

AUGUST, 1873.

No. 8.

TURKEY.

THE WEEKLY PLEDGE IN MARDIN.

BY MISS I. C. BAKER.

A YEAR and eight months ago some of our Protestant women in Mardin formed a benevolent society; each member pledging herself to give half a cent, a cent, or two cents weekly; the richest woman gave no more than two. The missionary ladies and teachers joined the society to encourage and direct the women. With the funds collected this year, besides giving an equal sum to the poor, we have supported a Bible-woman three days each week, who goes from house to house teaching women to read, herself reading the gospel, and praying when she is allowed to do so. At one time she had fifty pupils; but a number were so frightened by threats of excommunication from the church, that they gave up their lessons. She now has thirty-three

scholars, the majority of whom are papists. Twelve have begun to read the Testament, and are making fair progress.

Last week I went the rounds with this Bible-woman, visiting nearly all her pupils; and I was very much pleased with what I saw. Everywhere Saidie was cordially received. The women at once left their sewing, spinning, or house-work, bringing their Testaments or Primers to take a lesson; and, when she herself read and explained to them, they listened with quiet attention. By none was Saidie welcomed more gladly than by a widow and her daughter who are papists. The daughter had finished the Primer, and was about to buy a Testament, when some of the neighbors reported her to the priest. He at once asked her why she read with the "Prots," when her own church had four schools; and told her she must have no books belonging to the Protestants. She asked him for a Testament; and he gave her a book of prayers to the Virgin Mary, telling her, that, when she had read that, he would give her a Testament. He probably will not do it. How can men call themselves ministers of Jesus Christ, and yet withhold the bread of life from starving souls?

You in America cannot easily understand the ignorance of women in this land, even of those in the old church that are called by the name of Christ. One of these asked me, the other day, "Why did Christ die?" And when, in reply, I quoted, "Thou shalt call his name Jesus, for he shall save his people from their sins," telling her in simple language of the broken law, an offended God, and the need of one to "make peace" between man and his Maker, she said, "I never understood it before." I was amazed; but this is only one of many cases. All this fearful ignorance is owing to the absence of the Bible. As it gradually comes to be in the hands of the common people, there must be a change in the condition of things here.

I have great hope from Saidie's work. She is not educated, she is not strong mentally; but she reads the Word, God's chosen instrument in the salvation of men; she teaches others to read what God has said shall not return unto him void. Will you not pray that he will make this same Word the means of saving many souls through her efforts? Her work is not easy in any respect: she needs large patience and the constant guidance of the Holy Spirit. It is also very wearisome to the flesh; for her pupils are scattered, and most of the streets of Mardin are very steep and rough. Besides these things, it is considered a reproach for a woman to go about as Saidie does; but for Christ's sake she takes up the cross and follows the Lord, if by any means she may win some souls to him.

EXTRACTS FROM LETTERS FROM MISS ELY.

It is pleasant to recognize in the following extracts from Miss Ely's letters, and in the fact that she was supported by our late treasurer, Mrs. Bartlett, several links in the great chain of events by which the world is to be converted, — the generous gifts of those who remain at home, the patient, intelligent labor of the missionary, and the earnest though sometimes faltering work of the native Christian. Writing from Van, she says, —

“The door for the entrance of gospel truth in this city has, by repeated providences, and through light shed from neighboring fields, been widely opened. Scarcely a sabbath has passed since the arrival of the missionaries last October, without seeing a few at least, and often a goodly number, gathered to hear the word of truth. We have three meetings each week, attended by from two or three to more than a dozen women, who generally pay good attention. Nearly every day companies of women come to see us and our

houses. They are greatly interested in my piano ; and we try to make the most of their visits by reading and talking to them. Their universal testimony is in favor of truth and righteousness ; but they plead inability to do the things becoming godliness, and are in a sad state of coldness and indifference. We pray that the Spirit may come and quicken their stolid hearts, and teach them of a judgment to come.

“Our school in Bitlis has continued in session under the care of an assistant. We hear pleasant reports of our dear girls, and we are especially gratified at the letters we receive from them. The tone of many of them leads us to hope that they are striving more and more faithfully to live Christian lives, and to prepare themselves for usefulness.”

In a letter dated Bitlis, April 22, Miss Ely says, —

“I am happy to improve the earliest opportunity to tell you of our safe return to our home and work here. It is a week yesterday since we arrived. We spent the preceding sabbath at Tadvan, a village five hours distant from Bitlis, where we had abundant opportunity to talk with the women, and to visit them at their homes.

“The sabbath was the one called by the Armenians ‘The Day of Tree Ornaments,’ because it occurs at the time that the willows and early-flowering trees begin to blossom. There is a curious rite celebrated on this day, of which I had heard indistinct accounts before ; but at this village, where only a single house is Protestant, I saw the actual observance of it. The people carry bundles of willow-branches to their churches, where the priests read and pray over them ; then each person receives a bit of willow, and takes it home with him to throw in among his stores of wheat, flour, and bread. The more ignorant believe that this ‘blessed willow’ will prevent the speedy exhaustion of their stores.

“On Monday morning we left Tadvan, and came to this city. The air was mild and balmy, — more like June than

April. The roads were dry, and prettily strewn by the side with flowers. There seemed no drawback to the joyful, grateful thoughts which were filling our minds. About noon we caught the first glimpse of the scattered city. A little later, before we had reached any of the houses, we came to groups of our scholars, who, with some of the sisters, had come out to meet us. Their greetings of welcome, and the sight of their faces bright with undisguised joy, did us good, and found, as you may readily imagine, a cordial response in our own hearts. Arrived at our house, one of the first to say, 'You have come in peace,' was a dear aged mother in Israel, who added, 'I have prayed the Lord to permit me to see your faces again before I died; and he has heard my prayers.'

"The helpers and their wives are just returning from their winter's work in the villages. Two new pupils from a distant part of our field have arrived, and appear quite contented in the school; another, who was with us two years since, has returned. We earnestly beg you will pray for the conversion of the scholars under our care, and for the advancement of Christ's kingdom in the homes of our poor sisters in Bitlis."

Our Work at Home.

MAY MEETING.

THE Woman's Board of Missions held its usual meeting during anniversary week, at Mount Vernon Chapel, Thursday, May 29, at 10, A.M. Unlike former May meetings, which have partaken of the joyousness of spring, this one

was shrouded in funereal gloom, and became the sad memorial service of one of the most loved and valued members of the Board, — MRS. HOMER BARTLETT.

The president, Mrs. Albert Bowker, in a voice tremulous with emotion, read the hymn, which was sung by the audience, —

“Jesus, while our hearts are bleeding
 O'er the spoils that Death has won,
 We would at this solemn meeting
 Calmly say, ‘Thy will be done,’” &c.

The passage of Scripture selected for the occasion was the account, from the eleventh chapter of John, of the visit of Jesus to Martha and Mary after their bereavement. Allusion was made to the fountain of comfort opened in this record of our Saviour's life, and the streams of consolation which have flowed thence in every age to afflicted souls. “In it,” said Mrs. Bowker, “how clearly are life and immortality brought to light. From the time of the utterance of these glorious truths until now, as often as a believer has slept in Jesus, surviving friends have heard the same assertion, and received the same challenge, ‘I am the resurrection and the life: whoso liveth and believeth in me shall never die. Believest thou this?’ Yea, Lord, we believe. We rejoice to-day that Jesus still lives, and that he is with us as a sympathizing friend. He who groaned at the grave of Lazarus, who wept with the sisters of Bethany, is present in our assembly to hear our sighs, to count our tears, and to give ‘unto them that mourn beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness.’ We would gladly bear a message from our departed sister to this meeting; but the nature of her sickness precluded the possibility of our seeing her. Denied this privilege, we recall a significant incident that occurred during the past year. A short time

before the last annual meeting of the A. B. C. F. M., while waiting in the *dépôt*, she intimated that she had a request to make ; but not until the locomotive was in sight, when there could be no opportunity for explanation, did she give utterance to her wish to repeat the hymn "One sweetly solemn thought" at our meeting in New Haven. No one who heard it then will forget the pathos and power with which it was recited ; and the recent providence would indicate that it was done under the influence of an almost prophetic inspiration. As we gather this morning, our hearts are truly bleeding under this sore bereavement ; but we remember that, while we miss the loved form and presence here, —

“ ‘ On the golden streets the holy people
Are passing to and fro,
And saying, as they meet, Rejoice, another
Long waited for has come :
The Saviour’s heart is glad ; a weary sister
Hath reached her Father’s home.’ ”

The hymn referred to was then chanted by a few ladies, led by Mrs. Caswell ; prayer was then offered by Mrs. J. A. Copp, when Mrs. CAPRON, from India, turned the thoughts of the meeting toward the missionary field, and with her usual magnetism attracted to herself, and the work she represented, the heartfelt interest and sympathy of all present. Addressing the audience as under equal obligation to heathen women with herself, she proceeded to describe her methods of labor ; the endeavor to lodge in darkened minds some seeds of truth which might finally bear fruit unto eternal life, and the discouragement arising from the frequent doubt and uncertainty respecting the results of long-continued efforts. Giving many graphic incidents of missionary life, she closed by enforcing the personal obligation of each one to sustain by much prayer those whom they had sent out to do their work.

Mrs. STANLEY of China, in a very interesting address, spoke of the work upon which she had entered eleven years ago, as having been one of seed-sowing; but that among the hundreds to whom they had spoken of their sinfulness, they often could not tell where the seed had lodged. She related facts showing eagerness to receive instruction, and alluded to encouraging news from their field, received by the last mail. Women from thirty to seventy years of age learn five verses a week in the Bible; and if, during that time, they forget a character, they will walk three good miles, and cross a river, to be sure they have made no mistake. Like the preceding speaker, Mrs. Stanley urged earnest, faithful prayer.

Miss WEST, from Turkey, drew a vivid picture of the Turkish Empire before "the dayspring from on high had visited them." Their so-called Christian churches were essentially corrupt; woman was a slave, and sunk in degradation; there was no sabbath of rest; little of love, and no Christian love; but when God's spirit was breathed over that great deep, woman came up; she rose in rank, was appreciated more and more; and now husbands and wives live together in love; they teach their little ones; and it is sweet to drop in upon such a family, and behold what a transformation the gospel of Christ has made.

After the hymn "Thou art gone to the grave, but we will not deplore thee," Mrs. Edwin Wright introduced the following resolutions.

Whereas it has pleased our heavenly Father to remove by death Mrs. Homer Bartlett, one of the founders of this Board of Missions, and who officially, with singular fidelity, has ever held a prominent position in all its work and counsels;

Resolved, That in this afflictive dispensation we mourn the loss of our esteemed associate, who, by a Christian walk with us of unswerving integrity, discretion, large-hearted benevolence,

missionary zeal, and unwearied labors, — scattering everywhere “the leaves of the Tree of Life for the healing of the nations,” — has won our sincere respect and heartfelt affection.

Resolved, That, in view of this bereavement, we will cherish the memory of our late beloved treasurer, emulate her virtues, and strive to imitate the bright example of one, who has made the world the better by having lived in it.

Moving the adoption of the resolutions, Mrs. Wright remarked, “They embody but very feebly our real feeling in regard to the dear friend who has just left us. What she was to us in counsel, in untiring devotion to her work, in enthusiasm respecting it, in liberality toward it, and influence for it, we cannot express; but it remains for us but to have faith and exercise it, that God may glorify himself through this deep trial. Sustained by the blessed word, ‘I can do all things through Christ, who strengtheneth me,’ let each of us do what lies in our power to make good the place which she so nobly filled. Let those who have money be stimulated by her liberality, and give as God hath blessed them; those who have enthusiasm for the work, communicate it; those who have influence, use it; those to whom God has given power in prayer, pour forth their souls in their closets; and those who have words of encouragement, counsel and cheer, utter them in our midst. Thus may the seed, sown in the burial of this dear mortal body, spring again into newness of spiritual life, the harvests of which shall not be measured or fully gathered until we meet together, redeemed, around the throne of Him to whom the ends of the earth shall be given for his inheritance.”

The resolutions were unanimously adopted, and the meeting closed with the doxology.

MRS. J. A. COPP, *Recording Secretary.*



In Memoriam.

DIED, in Boston, May 27, 1873, Mrs. LOUISA FOWLER,
wife of Hon. HOMER BARTLETT.

After a severe and protracted sickness, the beloved Treasurer of the Woman's Board fell into a long and heavy sleep, and awoke in heaven. Glad surprise !

" Her few brief hours of conflict past,
She finds with Christ deep rest at last ;
She breathes in tranquil seas of peace :
 God wipes away her tears ; she feels
 New life, that all her languor heals ;
The glory of the Lamb she sees.

" A shoreless ocean, an abyss
Unfathomed, filled with good and bliss,
Now breaks on her enraptured sight :
 She sees God's face ; she learneth there
 What this shall be, to be his heir, —
Joint heir with Christ her Lord, in light."

Mrs. BARTLETT was a native of Albany, N.Y., where, in early life, she was distinguished for active benevolence. The Divine Spirit led her away from the gay world, whose unrefreshing streams failed to satisfy her craving soul. She made a public profession of religion in 1831 ; and in 1844 was united by marriage to Hon. Walter Hubbell, a Christian lawyer of Canandaigua, N.Y. Her home, ever characterized by refinement, culture, and the Christian graces, was blessed by the gift of a beautiful child of rare promise, a treasure lent for a few years, and then recalled. Subsequently, as wave after wave of affliction rolled over her, the foundation was laid in bitter soul-struggles for a fuller consecration of heart and life to Jesus, which resulted in a deep, rich Christian experience.

As friend, daughter, husband, and parent were successively torn from her embrace, she heard above the billows of grief her Father's voice, saying, "Be still, and know that I am God;" and in breathing, "Thy will be done," she found that

"Earth has no sorrow that Heaven cannot heal."

Coming out of the depths of the sea of trouble, she longed to testify to the power of the cross, and that the love of Christ had brought her to the sweet haven of peace and rest in him.

Twelve years ago she came to Boston, as the wife of Hon. Homer Bartlett; and, during this lapse of years, their hospitable home, in its order, beauty, faithful ministries, domestic joys, and Christian atmosphere, has denoted the presence of a superior presiding genius. Regarding this city as the place of her adoption, Mrs. Bartlett united with the Old South Church, and became one of its most devoted and useful members. She identified herself with many benevolent enterprises, and, by an eminently social and genial manner, won the love and esteem of a large circle of appreciative friends.

The crowning work, however, of her life, opened before her in April, 1867. As tidings were being borne on almost every breeze from foreign shores, that barriers were breaking down which had impeded the giving of the gospel to heathen women, she recognized the guiding hand of her Father, and felt her responsibility, as never before, to obey the last command of her "risen Lord." Forming an acquaintance with a Christian sister, who had also received from the Holy Ghost the same call, she united with her in strenuous efforts to arouse an increased missionary zeal and activity among Christian women, in behalf of their sex in heathen lands. A concerted plan for correspondence and visitation was adopted, preparatory to an attempt to organize a work for this purpose throughout our American Zion. A stated meeting of prayer was held in her parlors to implore divine wisdom and direction. Eight months were spent in communication, by letter or personal calls, with the secretaries of foreign missionary societies, with returned missionaries, and the wisest counsellors of the churches. The American Board alone responded by formal propositions, showing how the Christian women of their churches could co-operate with them in attaining the proposed end.

In 1868 the Woman's Board of Missions was organized; and

Mrs. Bartlett was chosen Treasurer, an office she continued to fill with singular ability until her death. She brought to this service talents, means, influence, and enthusiasm; and to give "Life and Light" to heathen women became the glorious work which filled, expanded, rejoiced, and purified her soul. It is a great consolation to her bereaved associates that her official duties proved to her a powerful means of grace.

She possessed in an unusual degree the art of conversing and writing well, and greatly promoted our work by a constant home and foreign correspondence. One of our auxiliaries has furnished us with the following extract from a letter, written by her just before her fatal illness:—

"Oh how delightful it will be when at home, from the everlasting hills, we recall the way we have been led to the dear spirits surrounding us; every thing which has seemed to make us to differ being removed,—prejudices of education, position, or peculiarities of temper and disposition, all dissolved in the great salvation,—and we meet rejoicing as redeemed souls."

To her intimate friends alone was revealed her interior life, from whence flowed all the outgoings of her being; and, if the nature of the spring is determined by the quality of the streams, shall we not judge that the fountain within was full of the "Waters of Life"? She could say with the Psalmist, "All my springs are in Thee;" but the "Angel" keeps the record, and we may not open the leaves. Nothing in the way of duty was too small for her to do well; and nothing too large, in the same order, for her to attempt. With equal assiduity she would attend to a domestic obligation, or touch a chord the vibrations of which would be felt in distant lands.

Her most familiar co-laborers noticed, on many occasions during the past year, an earnestness of word and action, as though some angel voice whispered, "Work while the day lasts, for the night of death cometh." At the meeting of the Board in the autumn, at New Haven, she repeated in a very impressive manner the beautiful hymn of Phœbe Cary,—

"One sweetly solemn thought;"

and while with much pathos she slowly measured the words,—

"For it may be, I'm nearer home,
Nearer now than I think,"

a fear was excited for a brief moment that they might prove prophetic.

The tidings of her death will stir regret in many missionary circles ; while in Bitlis and Van, Turkey, where Miss Ely, the teacher of her adoption, has successfully labored, her name will be mentioned with quivering lips, tearful eyes, and deep affection.

She has perpetuated her interest in our cause by the bequest of five thousand dollars to our permanent fund ; while she has left us, in the formation and nurture of our enterprise, a deposit of sacred trust never to be forgotten, but to be preserved and developed for coming generations. To Christian women she will ever continue to speak in behalf of their heathen sisters by an example of steadfast faith, cheerful fidelity, and zealous, self-denying, persistent labors, so long as " Woman's Boards " exist.

When the consciousness is forced upon us that we shall see her no more, we mourn that our earthly communion is ended, but we rejoice that her fellowship above is perfected.

" Ay, for the God we know is on that shore, —
The God of whose attractions we know more
Than of those who may appear
Nearest and dearest here.
Oh ! is He not the life-long friend we know
More privately than any friend below ?

" So not alone we land upon that shore ;
'Twill be as though we had been there before :
We shall meet more we know
Than we can meet below,
And find our rest like some returning dove,
And be at home at once with our Eternal Love."



WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM MAY 19 TO JUNE 18.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

<i>Waldoboro'</i> . — Miss Eliza Clays and Mrs. Sarah Demuth, \$1 each,	\$2 00
<i>Waterville</i> . — Aux., Mrs. E. S. Cameron, Treasurer, with previous contribution, to constitute L. M. Mrs. E. S. Cameron,	24 50
Total,	\$26 50

NEW HAMPSHIRE.

<i>Campton</i> . — Miss Eunice Bartlett, to constitute herself L. M.,	\$25 00
<i>Portsmouth</i> . — North Cong. Ch. "Rogers Mission Circle,"	30 00
<i>Temple</i> . — Female Missionary Society,	8 50
Total,	\$63 50

C. Home Building-Fund.

<i>Keene</i> . — Sunday School of First Cong. Ch.,	\$100 00
--	----------

VERMONT.

<i>Brattleboro'</i> . — Central Ch. aux., Miss J. Kuech, Treasurer, of which \$75 to constitute L. M.'s Mrs. O. Slate, Mrs. J. Stecn, Mrs. James F. Esty,	\$78 60
<i>St. Johnsbury</i> . — South Cong. Ch.,	6 05
<i>West Townshend</i> . — S. S., Willie Taft, Treasurer,	10 75
Total,	\$95 40

C. Home Building-Fund.

<i>Burlington</i> . — Aux., Mrs. J. H. Worcester, Treasurer,	\$125 00
--	----------

MASSACHUSETTS.

<i>Adams, North</i> . — The Ladies' Benevolent Society,	\$15 00
<i>Amesbury</i> . — Aux., Mrs. Edwin W. Osgood, Treasurer, of which \$25 to constitute L. M. Mrs. P. S. Boyd,	23 50
<i>Amesbury, West</i> . — Aux.,	46 00

<i>Boston</i> . — Union Ch., of which \$15 from Mrs. Alex. Strong, \$22. Mt. Vernon Ch., "A Lady," \$1 50. Park-street Ch., collected by Mrs. J. K. Wiggin, \$214.50; Mrs. L. A. Baldwin, \$1; total, \$215.50. Berkeley-street Ch., additional, \$1. Shawmut Ch., Mrs. Stone, \$5; "A Lady," \$1; total, \$6. Miss Lydia Cook, \$3; "E. L. R.," \$2; "A Friend," \$40,	\$291 00
<i>Boston Highlands</i> . — Eliot Ch., by Mrs. E. H. Anderson,	10 00
<i>Cambridgeport</i> . — Aux., Mrs. Benj. Tilton, Treasurer, \$150; Prospect-street Ch., "Wiyuh Workers," \$10.28,	160 28
<i>Chelsea</i> . — Chestnut-street Ch., aux., Mrs. C. H. Newell, Treas., \$35.75; "A Friend," \$2; Central Ch., by Mrs. Edwin Carr, \$100,	137 75
<i>Clinton</i> . — Aux., of which \$15 from Mrs. Winter's S. S. class, \$10 by the Society, to constitute L. M. Mrs. Eliza Sawyer, \$6.70 towards the support of a pupil at Barcelona, Spain,	31 70
<i>Dedham</i> . — Mrs. G. N. Farrington,	2 00
<i>Foxboro'</i> . — Mrs. Daniels Carpenter, to constitute L. M.'s Mrs. C. E. Carpenter, Mrs. M. A. Prescott, Mrs. S. A. Alden, Mrs. A. F. Bartlett,	100 00
<i>Grantville</i> . — "Sallie, Fannie, and Helen,"	5 00
<i>Hadley, South</i> . — Mt. Holyoke Fem. Sem., Miss Elizabeth Blanchard, Treasurer, for salary of Miss Fannie E. Washburn of Marsovan, of which \$25 from Miss J. E. Ward, to constitute L. M. Miss S. Grace Peckham,	405 00
<i>Hampton, West</i> . — Mrs. V. A. Jewett,	3 00
<i>Hanover</i> . — Mrs. Rev T. D. P. Stone,	1 00
<i>Haverhill</i> . — Miss E. B. Knight,	5 00
<i>Hubbardston</i> . — S. S., towards support of a girl at Marsovan,	7 50

<i>Lawrence.</i> — Central Ch., Mrs. Benj. Coolidge,	\$10 00
<i>Leominster.</i> — Mr. M. C. Boutell's S. S. class, towards the support of a pupil in Miss Proctor's school,	35 40
<i>Malden.</i> — Aux., Miss Jennie E. Holm, Treasurer, for support of Marta, Bible-reader, Harpoot,	40 00
<i>Medway, West.</i> — To constitute L. M. Mrs. Ellen B. Segur, \$25; Mrs. Mary E. Ide, \$10,	35 00
<i>Montague.</i> — Aux., with previous contribution, to constitute L. M. Mrs. Edward B. Norton,	16 00
<i>Northampton.</i> — "A Thank-Offering,"	10 00
<i>Paxton.</i> — Aux.,	10 00
<i>Salisbury.</i> — Aux., Mrs. E. A. Colby, Treasurer,	9 00
<i>Sherburn.</i> — Mrs. Aaron Greenwood, \$2; Mrs. J. D. Coolidge, \$1,	3 00
<i>Shrewsbury.</i> — "Little Sunbeams,"	2.50
<i>Southampton.</i> — Aux., Miss Jane Z. Judd, Treasurer, of which \$25 to constitute L. M. Miss Jane Z. Judd,	40 85
<i>Spencer.</i> — Aux., Mrs. S. C. Dyer, Treasurer,	10 00
<i>Weymouth.</i> — Mrs. Z. B. Loud,	5 00
<i>Weymouth, South.</i> — Aux., for support of a pupil in Mrs. Gullick's school, Barcelona, Spain,	40 00
<i>Whitinsville.</i> — Aux., Mrs. C. E. Whitin, Treasurer, of which \$25 from Mrs. Laselle, to constitute L. M. Miss Kate W. Laselle; also \$25 from Mrs. Paul Whitin, to constitute L. M. Miss Emily Fletcher,	90 00
<i>Wilmington.</i> — Aux., to constitute L. M. Miss Lucinda E. Robie,	25 00
<i>Winchendon.</i> — Aux., Mrs. C. W. Bowker, Treasurer, with previous contribution to constitute L. M.'s Mrs. S. I. Hall, Miss Ella Balcom, Mrs. C. W. Bowker,	16 00
<i>Yarmouth.</i> — "Little Sea-Birds," \$2.50; aux., Mrs. B. Hallett, Treasurer, \$8.50,	11 00
Total,	\$1,657 48

C. Home Building-Fund.

<i>Andover.</i> — Mrs. H. N. Fay, to constitute herself L. M.,	\$25 00
<i>Boston.</i> — Old South Ch., Mrs. Alpheus Hardy, to constitute L. M.'s Mrs. Samuel H. Taylor of Andover, Mass., and	

Mrs. Elizabeth C. Wheeler of Lincoln, Mass., \$100; "E. L. R.," \$2; "A Friend," \$25; The Mcthers' Meeting of the Shawmut Mission, \$5; Union Ch., S.S., \$100; Young Ladies' Mission-Circle, proceeds of fair, \$220; Mrs. Mary A. Briant, \$5; "A Friend," \$50; "A dying remembrance," \$30,	\$537 00
<i>Cambridgeport.</i> — Mr. Chas. S. Williams, of which \$25 to constitute L. M. Mrs. Ella F. M. Williams,	30 00
<i>Hadley, South.</i> — "A Young Lady,"	1 25
<i>Haverhill.</i> — "A Friend,"	200 00
<i>Medford.</i> — "McCollum Mission-Circle,"	35 00
<i>Newton.</i> — Mrs. Alfred B. Ely, \$100; Eliot Ch., aux., Miss M. C. Howe, Treasurer, \$300,	400 00
<i>Roxbury, West.</i> — Mrs. John Pearce, \$25; Miss Joy, \$25,	50 00
<i>Salem.</i> — Miss Emma P. Newell,	5 00
<i>Somerville.</i> — L. Gulliver, Esq., to constitute L. M. Miss Evie,	25 00
<i>Wellesley.</i> — Mrs. Pauline A. Durant,	216 00

CONNECTICUT.

<i>Hartford.</i> — South Ch., Mrs. Chas. H. Smith,	\$10 00
<i>Woodstock, No.</i> — "A Friend,"	10 00
Total,	\$20 00

C. Home Building-Fund.

<i>New-Haven Branch.</i> — Miss Henrietta W. Hubbard, Treas., Norwalk, aux., Miss C. E. Raymond, Treasurer, \$112.25; Bridgeport, aux., Mrs. Ed. Sterling, Treasurer, \$70; West Meriden, aux., Miss Emma S. Butler, Treasurer, \$100.13; New Britain, aux., Miss Alice G. Stanley, Treas., \$111.05; Milford, Mrs. Sarah P. Benjamin, \$5; New Haven, Collee Chapel, Mrs. S. D. Woolsey, \$10; Center Ch., Mrs. Swift, \$5; Third Ch., Mrs. Landfear, \$2; Miss M. F. Mather, pledged last October, \$25; Appropriated from General Funds by vote of the Branch, June 10, \$559.57,	\$1,000 00
<i>Haddam, East.</i> — A legacy of the late Mrs. Sarah B. Parsons, by Rev. H. M. Parsons, ex.,	500 00

NEW YORK.

<i>Brasher Falls.</i> — S. S., for support of pupil in Harpoot Seminary,	10 00
--	-------

Westmoreland. — Aux., Mrs. A. M. Deane, Treasurer, additional, \$10 00
New York City. — “Cheerful Workers,” Miss Laura Whittemore, Treasurer, for support of Mrs. Chandler’s Hindoo girls’ school, Madura, \$138; To the girls’ boarding-school, Barcelona, Spain, in memory of Dea. Henry C. Hall, \$210, 348 00

Total, \$368 00

C. Home Building-Fund.

New York City. — “Cheerful Workers,” \$177 42

PENNSYLVANIA.

Philadelphia Branch. — Mrs. W. E. C. Wright, Treasurer, Washington, D.C. Mrs. S. C. Pomeroy, to constitute L. M. Mrs. W. P. Drew, \$25; Mrs. F. H. Smith, to constitute herself L. M., \$25; “Ivy-Leaves for Agawan,” \$166.50; Woman’s Missionary Society, \$25; Orange, N.J., aux., \$30; East Orange, Grove-street Ch., aux., \$37.50; Baltimore, aux., \$86.50; Collected at Annual Meeting, \$21.18; Newark,

N.J., “Workers for Jesus,” for Mrs. Chapin’s school, China, \$50; First Cong. Ch., aux., \$95; Philadelphia, Mr. Nelson F. Evans, to constitute L. M. Mrs. Evans, \$25; Mrs. Sinclair, Mrs. Elwell, \$10 each, \$20; Mrs. McLeod, Mrs. Shepard, Mrs. Coane, Mrs. Fisk, Mrs. C. A. Newman, \$5 each, \$25, \$631 68

C. Home Building-Fund.

Philadelphia Branch. — Jersey City, “Earnest Workers,” \$100; Philadelphia, Mrs. R. W. Hart, \$10, \$110 00

NEW JERSEY.

New Providence. — Miss Rebecca Kerr, \$1 00

MINNESOTA.

Northfield. — Cong. Ch., \$10 00

Subscriptions, \$2,873 56
C. Home Building-Fund, 3,036 67
 Legacy, 500 00
 “Life and Light,” 232 05
 “Echoes,” 16 24
 “Life and Light” previous to 1873, 27 25
 \$6,685 77

TO PATRONS.

At a meeting of the Board of Directors of the Woman’s Board of Missions, held June 16, Mrs. Benjamin E. Bates was appointed Treasurer of the society in place of Mrs. Homer Bartlett; and Miss Emma Carruth, Assistant Treasurer. Letters may be addressed to either of these ladies, No. 1, Congregational House, Beacon Street, Boston.

In making out checks, it is very desirable that persons who remit money should add the title of Treasurer, or Assistant Treasurer, to the name.



WESTERN DEPARTMENT

TURKEY.

LETTER FROM MRS. COFFING.

WE give this month, instead of short extracts from several missionary letters, a long letter from Mrs. Coffing, which illustrates some of the difficulties met by her in her efforts to awaken an interest among the village people, in the education of girls, and also the pressing demand for more laborers in that field, if work there is to be successfully prosecuted.

“We spent one week longer in Hadjin than we had intended, hoping that the commissioners appointed to form the church and ordain the pastor would come; but, having learned from Mr. Montgomery that they would not probably come till October, we left there Aug. 14.

“We came only two hours out that evening; the pastor elect and the teacher accompanying, and staying the first night with us. In the morning we parted with them, expecting to spend the night in Geksun. Rain prevented, however; and we camped out under some trees two hours from the village, and went in the next morning. We spent two hours at the house of a Marashite, the son of a man who once said there should never be two Protestants in Marash; yet he has lived to see two large churches built there, one of them nearly joining his own house.

“The son, in whose house we now found ourselves honored guests, has a daughter whom I have tried to get into our

school. Again and again have I gone to his house, hoping to find him, but never had the pleasure of looking him in the face till I met him in Geksun. He had a generous breakfast prepared for us; and, while we were eating, I told him I was visiting the villages in the interest of education, and at the right moment asked him if he thought it a proper thing for us to go into these villages for girls, and leave his daughter in Marash uneducated. He replied that he was just going to ask that question himself. I assured him that the fault did not lie at my door. After taking coffee, some one of our number said we ought to be going. I said, 'No: I have not yet finished my work here. I want this friend to promise me that he will write to Marash, commanding that his daughter shall be sent to school this winter.' He answered, 'I will give her myself when I come.' We will see!

"We were so belated by this unexpected entertainment, that we did not reach Tarpooz till Saturday morning: but we were content; we were working by the way. Tarpooz is a village of about three hundred Mussulman houses, and seventy Armenian, and is seven hours west of Albustan. It has a small Protestant community; and a few men and three or four women are members of the Albustan church. But all the instruction they have had for five years is what a student could give them in two vacations of ten weeks each; and they have fallen into a miserable state. They have quarrelled with one another. Some have returned to the Armenians, because, they say, there is no union among the brethren; others because they have been oppressed by Protestants, and thus the name is in disgrace. We tried to talk with the Armenian women, but were so often told that the Protestant women were no better than they, that we heartily wished that work there had been delayed until it could be thoroughly prosecuted, and the people well grounded in the truth. The reasons for it thus being left

for five years were, first, the want of a proper man to send there; and the next, want of funds. But I think the true reason is, the missionaries have not known the actual state of things there, simply because they are so confined by their school duties, that it is impossible for them to give the out-stations the attention they need.

“We staid in Tarpooz till Wednesday evening, but were unable to get the promise of even one girl for the school. Among the Protestants there was but one girl old enough, and she was engaged. The girl is very anxious to go, and her father and mother are anxious to have her; but her intended husband is unwilling. Learning that they were not to be married for eighteen months, I called on him, and talked to him more than an hour, trying to persuade him to let her go for one year. After bringing forward all the reasons he could against her going, he said, ‘You almost persuade me;’ and finally rose up, saying he could not answer my arguments; they were all good and right, and he must go, or he should promise to allow her to go to school. So I was obliged to leave the matter. The girl is bright and good, and I am anxious to have her come on her own account, but more desirous because it would do the village good to have the ice thus broken. The example would be worth more than it would cost. The pastor here promises to go over again before school commences, and make one more effort; but I fear it will be a fruitless one.

“But, although no one was willing to send a daughter to Marash, yet all, Armenians and Protestants, pleaded for a female teacher, for a girls’ school in their own village; and many of the women seemed anxious to learn to read. But what could I do for them? There is no home into which I could put one of our girls; and, if there were, I had not the means to support her. The brethren are poor. One of them said, that if six hundred piasters passed through

his hands in the year he thought he had done a fair business (twenty-two piasters make one dollar in gold). They promise four hundred piasters a year for a preacher. It would cost many times that sum to support a man among them; but I have no doubt that a really honest, working man would lead them to increase the amount paid for this purpose from year to year till the whole would be assumed by them. Shall the whole village be left to die in their sins, because eight men cannot at once pay the expense of a preacher? I think not; and I shall use all my influence to have a man sent there at once. And if one is sent, there will be a request presented to the Woman's Board for nine hundred piasters for a girls' school at Tarpooz.

“With all their faults, they deserve praise for having maintained sabbath services and faithfully paid their tithes up to the present time. They have nearly completed a chapel, to meet the expense of which they have already paid two thousand piasters. Silver and gold I have not now; but my prayers and influence, in the name of Jesus, I will use for them.”

Home Department.

THE opportunities afforded by the Annual Meetings of State Associations and Conferences held at this season, for communicating with pastors and with ladies from different parts of these interior States, with reference to our work for Christ in foreign lands, have been gladly improved the present year, and attended by many encouraging indications.

INDIANA.

The number of ladies from a distance attending the meeting held at Elkhart, Ind., May 16, was not large, but a good degree of interest was manifested. Many of the pastors connected with the Association expressed a strong desire to know more of the object of our organization and our plans for work. In compliance with an earnest invitation received from them, a statement relating to this subject was made before the Association.

Several pastors pledged themselves to take active measures at once for forming societies auxiliary to the W. B. M. I. in their own churches. One society of sixty members has since been reported as organized in Michigan City, the result in a great measure of interest awakened on that occasion.

MICHIGAN.

The following report of the meeting in Michigan has been forwarded to us by an officer of our Board, who was present, and took part in the exercises:—

“At the Ladies’ Missionary Meeting, held in connection with the General Association, at Lansing, May 22, it was resolved to form a State Missionary Society ‘for the purpose of aiding in the formation of local Woman’s Missionary Societies auxiliary to the W. B. M. I.’ A Central Secretary, Mrs. H. S. Hubbell of Ann Harbor, was elected, and committees appointed, consisting of four ladies from each local conference, whose duty shall be to correspond with some person in each church in which a Woman’s Missionary Society is not already formed.

“Mrs. Dr. Walker of the Gaboon Mission was present, and gave us an interesting account of her labors in Africa; and Mrs. Saunderson allowed us a glimpse of the toils and pleasures of Home Missionary life.”

ILLINOIS.

At the meeting held in Elgin, Ill., May 29, nearly one hundred ladies listened with close attention to Mrs. Smith's statement of the claims of woman's work in Missions upon the love and prayers and liberal contributions of the women of our Western churches. Mrs. Walker's sketch of the history of the Gaboon Mission, and incidents of her life while connected with it, awakened much interest.

Reports from several auxiliary societies were presented, and valuable testimony was given to the usefulness of "Life and Light" in preparing the way for new auxiliaries, and in maintaining an interest in missions where it had already been awakened. Twenty new subscriptions were received for the periodical; while a number of ladies promised to introduce it to their friends, and secure their names, if possible, as subscribers.

OHIO.

The Executive Committee appointed by the ladies convened a year ago at Marietta addressed a circular, several weeks since, to the pastors of Congregational churches throughout the State, asking them "to advise the women of their churches to send one or more delegates to the meeting of ladies to be held in East Cleveland during the session of the General Conference." As the result of this and other efficient measures adopted by this committee, the representation at the meeting held June 11 and 12 was quite general from all parts of the State.

After the organization and introductory devotional services, the report of the State Committee for the year was presented. Then followed reports from twenty or more societies auxiliary to the W. B. M. I., some of them of great interest and quite suggestive. A half hour spent in prayer and conference at the opening of the afternoon ses-

sion gave tone to the exercises which followed. Mrs. Haskell's touching narrative of the faith and love exhibited by some of the native Christians in Turkey, and the fervid appeal of Mrs. Stanley for prayer in behalf of the perishing heathen, will not soon be forgotten by those who listened to them.

The length of time devoted to the meeting in this State, a day and a half being fully occupied with its exercises; the large attendance; the promptness with which expenses incurred by the Executive Committee in their work were met; and other practical expressions of love for the cause, — made this occasion one of marked interest and of special promise.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

FROM MAY 15 TO JUNE 15, 1873.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO.

<i>Austinburg.</i> — Aux., Mrs. S. W. Streeter, Treasurer,	\$26 00
<i>Cleveland.</i> — University Heights Ch., aux., Mrs. W. H. Warren, Secretary,	25 00
<i>Edinburg.</i> — Aux., Mrs. L. M. Geer, Treasurer,	10 00
<i>Elyria.</i> — Mrs. Heman Ely, towards redeeming the \$15,000 pledge,	28 00
<i>Lafayette.</i> — Aux., Mrs. H. B. Frazer, President,	10 00
<i>Madison.</i> — Ladies' Benevolent Society, \$25; Ladies' Missionary Society, \$13.90,	38 90
<i>Marietta.</i> — Aux., for support of Sitka Bible-reader at Samokov, and to constitute Mrs. Charles A. Stanley a L. M., Mrs. J. L. Mills, Treasurer,	25 00
<i>Oberlin.</i> — Aux., for support of Mrs. Mumford, and to constitute Miss Emily E. Peck a L. M.,	25 00
<i>Oxford.</i> — Female Seminary, aux., by Miss Peabody,	67 00

<i>Painesville.</i> — Aux., for support of Miss Parsons, to constitute Mrs. John F. Brooks a L. M., \$45.50; Lake Erie Seminary, Ella L. Edwards, Secretary, \$50,	\$95 50
<i>Salem.</i> — Mrs. D. A. Allen,	75
<i>State Ex. Com.</i> — To defray expenses of delegate from Chicago to Cleveland,	22 00
<i>Tullmadge.</i> — Aux., Mary C. Ashmun, Secretary,	24 40
Total,	\$397 55

MICHIGAN.

<i>Armada.</i> — Aux., to constitute Mrs. Elijah Burke a L. M., Mrs. E. W. Preston, Treasurer,	\$25 00
<i>Collins.</i> — Mrs. J. S. Matthews,	2 00
<i>South Boston.</i> — Aux., with other contributions, to constitute Mrs. Luey A. Wood a L. M., Mrs. S. McKinney, Treasurer,	13 00
Total,	\$40 00

ILLINOIS.

<i>Canton.</i> — Aux., Mrs. Harriet Vittum, Secretary,	\$10 10
<i>Chicago.</i> — First Ch., aux., for support of Miss Patrick, \$25 of which from Mrs. Charles Culver, to constitute Mrs. Sarah A. Manville a L. M., \$54; New England Ch. aux., for support of Miss Chapin, \$30.73; Union Park Ch., aux., for support of Miss Rendall, \$69.50; 47th-street Ch., aux., \$10 of which, from "E. G. I. and M. L. P.," complete the support of a pupil in Miss Fritcher's school at Marsovan, \$25; Leavitt-street Ch., aux., to constitute Mrs. J. M. Bushnell and Mrs. M. B. Doane L. M.'s, \$50,	229 23
<i>Elmwood.</i> — Mrs. Lydia Hotchkiss,	3 00
<i>Evanston.</i> — "Little Workers," for children's work in Japan,	10 00
<i>Glencoe.</i> — Mrs. S. C. Bartlett, for the school of Miss Porter in Peking,	25 00
<i>Jacksonville.</i> — Aux., for the support of Miss Evans of Tung Chow, China, Miss Emily Adams, Treasurer,	10 00
<i>Rockford.</i> — Second Ch., aux., Mrs. W. A. Talcott, Treasurer,	30 14
Total,	\$317 47

WISCONSIN.

<i>Bloomington.</i> — Aux., Mrs. E. C. Tracy, Treasurer,	6 00
<i>Delaware.</i> — Aux., to constitute Mrs. P. A. Buchanan and Mrs. E. A. Coburn L. M.'s, Mrs. Coburn, Treasurer,	59 37
<i>Depere.</i> — Aux., for pupil in Samokov, Mrs. E. T. Sprague, Treasurer,	7 65
<i>Rion.</i> — Aux., to constitute Mrs. Anna L. Merriam a L. M., Mrs. Lucy A. Dawes, Treasurer,	25 00
<i>Sparta.</i> — Aux., for support of two pupils in the school at Manissa,	24 25
<i>Waukesha.</i> — Aux., to be applied to the support of a pupil in Mrs. Tyler's school, Africa, Mrs. C. W. Camp, Treasurer,	16 00
Total,	\$138 27

IOWA.

<i>Grinnell.</i> — Aux., \$94; S. S. \$31, Mrs. E. S. Schuyler, Treas.,	\$125 00
<i>Keokuk.</i> — Aux., Mrs. R. A. Wesson, Treasurer,	10 00
<i>McGregor.</i> — Aux., for Harpoot field, Mrs. R. Grant, Treasurer,	9 00
<i>Polk City.</i> — Aux., Mrs. Charlotte Rogers, Treasurer,	7 50
<i>Sibley.</i> — "A small offering for the Lord from a young friend," \$15.60; another, 40 cents,	16 00
<i>Witttemberg.</i> — Aux., Miss D. D. Hanger, Treasurer,	13 15
Total,	\$180 65

MINNESOTA.

<i>Duluth.</i> — Aux., Mrs. J. Kimball, Treasurer,	\$17 35
<i>Minneapolis.</i> — Aux., to be applied to the support of Miss Chapin of China, and to constitute Mrs. Lucy A. Griswold a L. M., Mrs. G. Conant, Treasurer,	40 00
<i>Wasioja.</i> — Mrs. E. A. Shedd, to constitute herself a L. M.,	25 00
Total,	\$82 35

MISSOURI.

<i>St. Louis.</i> — Woman's Board of Missions for Missouri, to complete the first year's support of Miss Claghorn of China, of which \$25 from Mrs. Andrew Pierce, to constitute herself a L. M.; \$25 from Mrs. Emily P. Kimball, to constitute Mrs. T. M. Post a L. M., Mrs. N. R. Collins, Secretary,	\$75 00
--	---------

KANSAS.

<i>Jostine.</i> — "A. D."	\$2 00
---------------------------	--------

NEW YORK.

<i>White Plains.</i> — Mrs. Gail Borden, to constitute Mrs. A. B. Church of Elgin, Ill., a L. M.,	\$25 00
<i>Algona.</i> — Aux., to be applied to the salary of Miss Claghorn,	10 00
Total,	\$35 00

NORTH CAROLINA.

<i>Allemance.</i> — Miss E. W. Douglass,	5 00
Total,	\$1,273 29

EVANSTON, June 16, 1873.



AUGUST. PUBLISHED BY THE WOMAN'S BOARD OF MISSIONS.

1873

NUMBERING HAIRS.

BY MRS. STURGIS.



MRS. STURGIS, in one of her letters, describes a sabbath school in Micronesia, where the men in their calico shirts and cotton pantaloons, and the women in clean dresses, with their hair neatly twisted into a knot behind, sit on the floor in groups of six or eight, studying their Testaments and Primers, or singing hymns. Then she tells us one of the many queer ideas the natives have about Bible verses, as follows:—

“After a short recess they came together, — the men in one room, and the women in another; and all who chose told what they could remember of the morning sermon. One man spoke of the interest he had felt in the explanation of the text, ‘The hairs of your head are all numbered.’ He said he could understand how God could number a person’s hairs when they were all straight; but that he could do it when they were as curly as on some of their heads was indeed wonderful.

THE DYING BRAHMIN.

BY MRS. CAPRON.

THIS poor man has come to the hour of his death. Did you ever hear any one telling about the dying-hours of one whom you knew? When you heard how he seemed to find Jesus beside him, did it not seem to you safe and blessed? Many such have gone joyfully to heaven with Jesus as a present guide; and many in India have died and are dying as you see this heathen. His friends see that his last hour is come; and, if he is on a bed or on a mat, he must be removed, and laid on the ground, a cloth that has never been worn having been spread for him. The dying man is then made, if possible, to repeat certain prayers, which are supposed to secure forgiveness of sins.

Finally a cow is led into the room. This is a sacred animal among the Hindus, and is to lead the departing soul out of this world to whatever world it is destined to go. The cow is decorated with garlands; and on her horns are rings of brass or gold. A new cloth is laid upon her; and she is led to the dying man, who takes hold of her tail. When he is no longer able to keep his hold, his nearest relative aids him until the last breath shows that the soul has gone from this life. Prayers are chanted that the cow may conduct him by a blessed path to a better land.

Think of this strange, lonely death, and then think of the death of one whom Jesus loves, as he looks forward to seeing face to face his risen Lord.

“ Anywhere with Jesus, for it cannot be
Dreary, dark, and desolate where he is with me.
He will love me alway, every need supply :
Anywhere with Jesus should I live or die.”



THE DYING BRAHMIN.

THE WORSHIP OF BUDDHA.

IN the far-off land of India, of which the readers of "Echoes" have heard so much, the people worship a god whose name is Buddha. They say that he lived in four hundred millions of worlds before he came to this one; that he first made his appearance as a worm, then became a fly, a fish, some kind of an animal, and finally a man; that, when he was born, he immediately exclaimed, "Now I am the noblest of men. This is the last time I shall be born." What reasons do you think they give for his being a god? That he made this beautiful world, and every thing in it? That he is a kind and loving father to all his creatures? Not at all. They think he is divine because he was nine cubits high; because his ears were long enough to touch his shoulders; because his hands reached to his knees, his fingers were all of the same length, and he could touch the end of his nose with his tongue. When he was forty-five years old, as a reward for his great holiness, he was annihilated; and now his images must be worshipped until the

next Buddha appears, which will be in seven or eight thousand years. Some of these images are very large; and beautiful temples are built to hold them. To take care of these, and especially to dispose of the hundreds of offerings, requires a great many priests.



In the picture you see one of them as he sits waiting for worshippers. With a fan before his face, he is supposed

to be entirely absorbed in reading the sacred books, until he is called upon to assist in some ceremony. Often there are several of them reading aloud at the same time. Do you think there can be much solemnity about it?

In this next picture we see the priest as he goes abroad: and he looks like quite an imposing person. The two cloths he has on — one wound about his body, and the other thrown over his shoulder — are of bright yellow; and he seldom wears any thing on his feet to protect them from the burning soil. He keeps the hair on his head and eyebrows shaved close to the skin. But he doesn't allow a barber to touch it; he is entirely too sacred for that: it must be done by another priest. Every morning, as soon as daylight appears in the sky, he takes a dish covered with a white cloth, and goes about from house to house for rice. No matter how poor



a family may be, they manage to lay aside during the day some rice or fruit or money for him the next time he comes. When any thing is put into his dish, the person who gives it stands with folded hands to receive a benediction, which is generally a promise of some reward for his goodness in feeding the priest.

Whenever he goes on a journey, he carries the circular fan which he has in his hand; and his religion requires him to hold it so near his face, that he cannot see more than a "bullock's length" of the road on which he is travelling. He considers himself superior to all human beings, never condescending to notice the people who bow reverently be-

fore him as he passes along; and no one is allowed to sit in his presence. When he goes to proscribe for a sick person, a chair is brought outside the house, covered with white cloth; and all stand about him, while one of the family kneels before him, or, standing behind his chair, whispers in his ear the complaint of the sick man. How would you like, dear children, to be obliged to treat your kind pastor with all this ceremony? Isn't it much pleasanter to have him take you by the hand, and listen kindly when you tell him about your studies, your trials, or your pleasures?

There is a very precious relic which was preserved at the time Buddha was annihilated, and is worshipped by millions of people, or, as the Hindus say, by three worlds. What do you think it is? It is one of his teeth! A large, bell-shaped building was erected near a temple to hold this wonderful thing; and, when it was put in its place, there was said to be a terrible earthquake, which made the hair of the spectators stand on end.



Here is a picture of the tooth; and I think you will say that it looks more as if it belonged to an elephant than to a man. It seems like nothing more than a piece of ivory very much discolored; but when, on great occasions, the priests exhibit it to the people carefully placed on golden lotus-leaves, thousands throng to see it, making the most adoring gestures, and filling the air with their shouts.

I wonder if our little friends ever think of the simple beauty of our blessed gospel, and how much it helps them to grow into true and noble men and women. Will you

not try, dear children, to send it to the millions of heathen boys and girls, who know no religion but the senseless, degrading mockery I have tried to describe?

MISSION-CIRCLES.

ACKNOWLEDGMENTS.

- NEW HAMPSHIRE. — *Portsmouth*. — Rogers Mission-Circle, \$30.00.
 MASSACHUSETTS. — *Boston*. — Union Church Mission-Circle, \$220.00.
 Cambridgeport. — Prospect-street Church, "Wiyuh Workers," \$10.28.
 Grantville. — "Sallie, Fannie, and Helen," \$5.00.
 Medford. — "McCullom Mission-Circle," \$35.00.
 Shrewsbury. — "Little Sunbeams," \$2.50.
 Yarmouth. — "Little Sea-Birds," \$2.50.
 NEW YORK. — *New-York City*. — "Cheerful Workers," \$525.42.
 PHILADELPHIA BRANCH. — "Ivy Leaves," \$165.50; "Workers for Jesus," \$50.00; "Earnest Workers," \$100.00.

ENIGMA.

BY M. C. C.

I AM composed of thirty-two letters.

My 3, 2, 20, 9, was the grandmother of Timothy.

My 6, 7, 14, 4, 13, 28, was a religious poet.

My 19, 25, 17, 18, 27, 21, is not as desirable as a good name.

My 12, 5, 24, 31, was the beloved disciple.

My 12, 16, 17, 29, 1, 11, 20, 31, 32, is the name of a lady missionary in Central Turkey, that we see in "Life and Light."

My 22, 30, 31, 32, 17, 18, 10, is a place in China.

My 8, 15, 22, 24, is the name of a book in the Old Testament.

My 16, 7, 23, is what some little girls do to get pennies for the heathen.

My whole is what we all should strive to be.

Worship of the True God.

WHILE heathen children vainly bow
 To gods of wood and stone,
 Our hearts in adoration now
 Look up to Thee alone.

No smoking incense here we burn,
 No lighted candles flame :
 Our waiting eyes to heaven we turn,
 And ask in Jesus' name.

And He who suffered on the cross
 Looks down in pity now ;
 And God, for Jesus' sake, accepts
 Our penitential vow.

For Christ's dear sake our sins forgiven,
 Our hearts created new,
 We'll walk the narrow way to heaven,
 And beckon others too.

For, while we strive and watch and pray
 To keep our actions pure,
 God's Spirit in our hearts will stay,
 To make the effort sure.

For all who hear the gospel call,
 Oh, give us faith to pray,
 That they and we may come to God
 Through Christ, the living way !

ANSWER TO ENIGMA.

Inanda Female Seminary.

We have received correct answers to the enigma in the May number from A. B. H., Indian Orchard, Mass. ; B. B. W., Hartford, Conn. ; H. A. R., Boston, Mass. ; S. P. C., Southbury, Conn. ; "Little Pilgrims," Belleville Sabbath School; Newburyport, Mass. ; C. F. S., Boston, Mass. ; A. E. N., Pittsfield, Mass. ; H. S. C., Williamstown, Vt. ; W. W. H., Winchester, Mass.

For use in Library only

9

For use in Library only

I-7 v.3
Life and Light for Woman

Princeton Theological Seminary-Speer Library



1 1012 00316 7220